

# IGNATIANA

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## 'Lives' of St Ignatius

IN a survey of the literature on St Ignatius, which he first published in *Stimmen der Zeit* 138 (1940) 94-100, and reprinted in the Introduction to his re-edition of O. Karrer's *Spiritual Letters of St Ignatius* (1942), Fr Hugo Rahner distinguishes in the history of Ignatian hagiography four different types of Lives.

The old biographies by Ribadeneira and Polanco, throbbing with personal remembrances of the authors, make up the *baroque* type of hagiography. The characteristic of this type is an inclination to over-statement and idealization.

The *critical-historical* kind of biographies became possible only when all the sources had been published in the *Monumenta Historica S.J.*. This work was prepared, in the 18th century by Bollandist Pien's Life of St Ignatius in the *Acta Sanctorum* for July, in the 19th century by the publication of some of Ignatius's letters by Menchata in Bologna, and finally by the 6 volumes of the Madrid edition. These letters were made use of by Bartoli, Nieremberg, Bidermann, who combine baroque and new sources; better already, i.e. with more historical fidelity by Genelli, Kolb, Nieuwenhoff and especially by L. Michel and Ch. Clair, who abandon altogether the baroque picture of Ignatius. Decisive spadework was further done by L. Cros, in searching archives and collecting documents.

Meanwhile non-Catholics also took to writing Ignatius's Life. A liberal school produced historical writings that created the *psychological* type of biography, especially with Böhmer. It is still alive in the famous chapter on St Ignatius of Fülöp-Miller's *Power and Secret of the Jesuits* (German ed. 1929, English 1930).

Both the baroque and the liberal schools have had their time. The first was eliminated when the historical sources became available; the second when patently-unsuccessful attempts led to the acknowledgement that purely human causalities and interventions cannot account satisfactorily for the singularity of this man and his work.

Contemporary Ignatian studies go in three directions: com-

plete critical editing of all the sources, critical relating of the exterior events of his life-story, endeavour to seize the inner being of the saint and to understand him in the light of God and the Church, not of psychology and history only.

The first was mainly done in the M.H.S.J.; but it could produce only a deadmask-like Ignatius, lacking the vivid animation of a living portrait. His enemies endeavoured to supply their own brand of life-breath, but to no avail. They only proved that, without taking a true account of the saint's theology, mysticism, self-sacrificing love of the Church, the most accurate historical presentation of Ignatius remains an enigmatic deadmask. Did his admirers succeed any better? To some extent, as for instance Tacchi-Venturi and Astrain. But so far these *historical* studies on Ignatius are marked by dispersion and fragmentation; they generally give only partial studies, accounts of some *one* period of his life. So did Laturia's 'prehistory' of the founder, so do the studies of Huonder, Granero, Otto on his mission idea. A synthetic study was still desired.

The best in this line is the great work of P. Dudon, who brings to light not only the historic facts, but also the spirit of Ignatius; and does it with real insight. Yet the great chapter on Ignatius's spiritual teaching is rather disappointing. Huonder's *Life of Ignatius* is building-material rather than a finished structure. The final synthesis is still wanting, and it may prerequisite more historical research.

However, this much has become clear from the latest 'living' historical studies on Ignatius: it is indispensable to go beyond the historical picture, just as the psychological one has now been quite left behind; and to try and get at the *theological* portrait of the saint, that is at Ignatius seen in the light of the Spirit, of his mystical life as revealed in the Exercises, the Diary, the Constitutions.

Studies as those of L. Peeters, K. Richstätter, E. Böhminghaus for the Exercises, of P. de Chastenoy for the Constitutions, of J. de Guibert for the Diary and H. Rahner for the Autobiography (La Storta) are preparations to this theological synthesis. Only in such a direction is it possible to obtain a portrait of the complete Ignatius, revealing "the secret of his life" namely "through his theology, by which is meant not only his mysticism but all that springs from his mysticism and can be understood only when seen in the setting of that oneness in God which was *the* grace of his life. Ignatius was 'a man lost in God', who has 'escaped from self'—that is the marrow of the Exercises; a man who is this-worldly for the sake of the other world; who, in obedience, 'serves the Church'." To show him as such is to give his biography in the truest meaning of the word.

The best work in this line is "The Theology of the Exercises" of E. Przywara in the 3rd volume of *Deus semper maior*. Here we find Ignatius's basic secret: God in all things. The deadmask here comes to life.

P. DE LETTER



# University Career of St Ignatius

IN 1906 and 1907 the then future Archbishop of Bombay, Fr Alban Goodier, published in *The Month* a series of papers on "The Society of Jesus and Education". The first of these deals with St Ignatius. The writer is out to assess the Founder of the Society as an 'educated' man and compares him with some other educated men of his time. He comes to the conclusion that, academically, St Ignatius stood far below them, far below the educational ideals he himself instilled into his Order, but was in intellectual size superior to any product of any system of education, ancient or modern.

"St Ignatius was", he writes, "by far too great a man to be a mere educationalist and no more: He was a giant on earth, and he saw above the heads of the little men around him." — "Education, along with all things else, he took in his stride; and it is because of this intrinsic greatness of his view, and independence of his aims, that, while in one sense he remained the most conservative of educationists, he yet gave education a stimulus, and carried it forward, and lifted it up to heights it had never before attained."

But when the writer turns to estimate the achievements of the saint with regard to his personal education, a sort of 'pejorativism' (if I may coin the word) takes hold of his mind. He seems to relish the idea of a Founder of the Jesuit Order whose education was, possibly, below the average of his own educated sons.

We cull some of his statements on the subject. "We must own that St Ignatius was not what the modern world would call a learned man." — "Nor is it wise to make much account of the degree of learning to which, after his nine years spent at the University of Paris, St Ignatius in the end attained. That he became impregnated with the spirit of the place we may readily allow. It is true, besides, that he received his Doctor's degree."

(Here —we should anticipate— the writer mixes up, as some other authors have done before him, the M.A. degree with the Doctorate in Theology, which St Ignatius never attempted to take.)

The writer further adds, "His philosophy and theology, scholastically speaking, were not of the most extensive." — "His handling even of Latin was, to say the least, slow and hesitating." (Ignatius was at home only in his native Spanish.) — "St Ignatius was a finished man of the world and a soldier; but in intellectual training, in education —as the term is commonly received— he could not compare with his contemporary Erasmus."...

Fr James Brodrick shows a more appreciative estimation of St Ignatius's academic achievements and, in our opinion, his appraisal not only rings true, but entirely reflects the impression which the saint created all-around.

“That same year, 1534, at Easter”, he writes, “Ignatius outstripped his brilliant young disciples in the academic race and graduated as Master of Arts of Paris. Never surely, there or elsewhere, was an M.A. degree more dearly won, or more like a decoration for valour-in-the-face-of-enemies, such enemies as advancing years, destitution, ill health, natural repugnance, and even the devil disguised as an Angel of Light.”

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St Ignatius is truly admirable in many aspects of his life, and not least in his having undertaken his academic career at the age of thirty-three and brought it to an unsuspected degree of success after eight years of academic studies and another six years of a less formal preparation.

The first obstacle which St Ignatius met with in his studies came from his inclination to piety.

We read in the Autobiography, “He began studying with great diligence. But there was a great obstacle in his way. It was this. Whenever he began learning by heart, as it is necessary to do in the first stages of grammar, new lights about spiritual things and new consolations would come to him, and that with such a force that he was unable to learn by heart, nor was he able to get rid of them, however much he tried.”

But Ignatius soon perceived them to be a temptation from the evil one, fought them resolutely and finally overcame them.

“After two years of his study”, the Autobiography further relates, “in which, they told him, he had made much progress, his Master told him that he was now able to follow Arts and that he should proceed to Alcala. He asked a Doctor of Theology to examine him, who confirmed the advice. So, he left for Alcala.”

The young University of Alcala, founded by Cardinal Ximenez de Cisneros in 1508 only, had a reputation for advanced scholarship in Scriptural subjects and humanistic studies. But Ignatius did not remain there for more than one year-and-a-half.

Inexperienced scholar as he was, he made the great mistake of taking up too many subjects at the same time and managed “to succeed in none” Astrian remarks. Besides, not satisfied with his studies, he still took time off to give the Exercises, teach catechism and impart spiritual direction. The effects he produced manifest that his personal magnetism was great and, as in the case of the Divine Master, his hearers were divided into two camps. “There was much talk all over the place”, the Autobiography relates, “regarding the happenings at Alcala, and some spoke in one way, and others in another.”

One wonders when St Ignatius would have finished his studies at Alcala at that rate. To add to the saint’s difficulties, unfavour-



able reports reached the ecclesiastical authorities, with the result that Ignatius landed in jail, and was kept confined to a cell for forty-two days. The University atmosphere became hostile, and it was a blessing in disguise that he was sentenced to silence for three years. For, thereupon he decided to leave Alcala and continue his studies at Salamanca.

Salamanca University dated from 1230. When Ignatius arrived there, in the last days of June 1527, it counted twenty-five affiliated colleges with a population of about five thousand students. Theology and Law flourished at Salamanca.

Here St Ignatius fared even worse than at Alcala. Less than a fortnight after his arrival he had to submit to an unofficial examination by the Dominicans, which ended in his imprisonment.

This second experience of public restraint lasted twenty-two days and seemed to foreshadow further trouble. It became clear to Ignatius that his future lay beyond the frontiers of his native country: He decided to repair to the University of Paris.

Polanco declares as motives behind that resolution, "From that imprisonment and sentence he took opportunity to go to Paris; although he was moved to it by the fact that, not knowing the French language, he would be unable to ( catechize and ) be understood by the people and so would be able to devote himself more entirely to his studies, yet he had also as his principal aim to gather companions at that University."

Before he left Spain he heard frightful reports about the dangers for any Spaniard of entering France: The political tension was so great that on January 22, 1528, France and England declared war on Charles V. But that could not daunt Ignatius. In the early days of 1528 " all alone and on foot " he set out for Paris.

Arrived there, " he put up with some Spaniards in an inn and used to go to study humanities at the Collège de Montaigu. The reason of this was that, as he had gone ahead with his studies so irregularly, he found himself lacking in fundamentals, and went to study these with young boys, going on from there, in the order and manner of Paris." His autobiography it is that relates this humiliating bit of news.

In April 1528 someone defrauded him of his funds and he had to abandon his lodgings. He found a shelter in Saint-Jacques Hostel, founded to house temporarily the pilgrims who were on their way to Compostela; but he had to provide for his own maintenance. He took to begging, in order to be able to continue his studies. These, however, suffered considerably from the facts that the hostel was situated at a great distance from his College and that it cost much time to gather sufficient alms for his daily food. Therefore he decided to try and become a servant somewhere, but could find no master to hire him. Fortunately a Spanish friar sug-

gested to him that he visit the Spanish merchants in the Low Countries during the holidays, as some of these were known to have helped poor students before. This was a God-sent advice: from the third year onwards the merchants used to send him the money to Paris directly.

He had now no longer to go a-begging, and what time he had to spare he began to devote to the giving of his Exercises. It was a common experience that anyone whom Ignatius led through those spiritual considerations came out changed for the better almost beyond recognition. Such effects were too extraordinary not to draw public attention, and a big storm was raised. Ignatius was threatened with a public flogging. This first stage of the affair ended in a manner most creditable to our saint, but some report went to the General Inquisitor of Paris as well and this was of far greater consequence. What must have been the surprise of the General Inquisitor when "he asked the Inquisitor to hurry up the case", as the Autobiography relates, "because he intended to join the Arts course that year, about the feast of St Remigius (Oct. 1, 1529) and was anxious that the whole thing should be over so as better to attend to his studies".

He did join Sainte-Barbe in October 1529 and there made two of his best conquests —Faber and Xavier. But the old temptation recurred: his liking for spiritual things tricked him again and distracted him from his studies, until he opened his soul to his own professor "and all those sentiments of devotion which used to come to him out of time vanished, and he carried on with his studies in peace".

Ribadeneira tells us that Ignatius finished his third year of the Arts course "with great credit". Ignatius took his B.A. at the end of the scholastic year 1531-32. But his health now began to deteriorate rapidly. Nevertheless he persevered in his studies and took his Licentiate one year later. The next scholastic year ('33-34) must have been very trying on account of ill health, but most consoling to his zeal, for it was during that year that he secured two remarkable followers —Laynez and Salmeron. And on May 14, 1534, he obtained his M.A.

He managed still to do two incomplete years of Theology, with the Dominicans, and in late March 1535 —on the physicians' advice— returned to his native country. His formal Paris studies were ended, but he put in another two years of theology in Italy.

Before he left Paris he had given the Exercises to Dr Martialis Mazurier, the Principal of St Michael's College, and so well impressed was the Doctor by the command of theological matters of his retreat-director, that he began to take steps for conferring on Ignatius the D.D. degree.

Ribadeneira remarks on the vast theological knowledge and scholarship of Ignatius. Nadal mentions the mastery and author-



ity with which Ignatius treated of any theological question. Laynez considered him one of the best students in Arts, and certainly the most diligent among his fellow students. He said (it is related) that Ignatius made "average progress in studies", which Astrain understands as "mediocre progress"; but what Laynez meant was that, for all his difficulties, which were greater than those of any of his companions, Ignatius still reached that *common* degree of learning which his companions possessed. Laynez himself, as well as Faber and Salmeron, the future Pontifical Theologians at the Council of Trent, possessed no higher qualifications than St Ignatius.

Polanco is more comprehensive still, when he says, "Even though infused knowledge, directly received from Heaven, had penetrated deeply into his mind, thereby remaining more tenaciously fixed in his memory, still he was helped greatly by the knowledge acquired by his studies."

TH. MOLINA

## The Military Character of Ignatius's Spirituality

### 1. Christian Life seen as a Great Battle

The Spiritual Exercises are Ignatius's oldest writings. In them he expressed—often in rough, unpolished language—the inner movements experienced by his soul under the immediate direction of God in the solitude of Manresa. On several pages of them we find Christian life conceived as a battle between Christ and Satan. Take the leading meditation—"The Call of the Temporal King", or again—the "Meditation on Two Standards": Commander Christ wants to conquer the whole world; He appeals to the men in His camp, to march with Him, to fight under His banner; they are to labour and mount guard; but after pain and toil victory will be theirs; in the other camp Satan, chief of the enemy troops, incites his henchmen. The fight between the two forces is to be a global one. Yet, it will be very specified as well, for Satan follows "the tactics of a leader intent upon seizing and plundering a position he desires. A commander and leader of an army will encamp, explore the fortifications and defences of the stronghold, and attack at the weakest point. In the same way, the enemy of our human nature investigates from every side all our virtues... Where he finds the defences weakest and most deficient, there he attacks and tries to take us by storm"<sup>1</sup>.

Only cowardly knights refuse the invitation of the king.

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1. 14th Rule for Discernment of Spirits (1st Week).

To help a sinner rouse himself to shame for his sins, Ignatius advises him to consider himself "a knight brought before his king and the whole court, filled with shame and confusion for having grievously offended his lord from whom he had formerly received many gifts and favours" <sup>2</sup>.

*Conclusion* — All the above expressions come so easily and so naturally to the mind of Ignatius, that there is no doubt he considered Christian life to be a spiritual fight against evil, a fight that must be fought at the side of the Divine Commander. Ignatius still speaks the language of the knight: loyalty and prowess, with these ideals he hopes to bring generous souls to want to share with Christ the cross of actual poverty, insults, etc., thus to redeem the world; but the ideals he will propose to his Company will go far beyond the figures of speech that he keeps of pre-conversion days.

## 2. Jesuit Life viewed as a Relentless Fight

In countless letters Ignatius speaks of the Company as of a military corps fighting for a Church in danger.

a) *In Germany, Lutheranism* is the danger. But, thanks be to God, many new men are joining the ranks: "The Lord seems to prepare soldiers with spiritual weapons against Germany, for many promising youths are entering the Society" <sup>3</sup>. When another ten Germans and one Bohemian have entered, he writes: "God seems to send these new soldiers to the Society where they can exercise, prepare and train themselves, the better to fight the heresy of their country" <sup>4</sup>. Again, "God then is planning something good, since He prepares so many soldiers against the devil" <sup>5</sup>. He has only one wish: "to throw up a front against the heretics, to undertake great things for Christ—which requires many good soldiers" <sup>6</sup>.

When it becomes clear that the Society alone is unable to win the battle against protestantism, Ignatius starts the Germanicum. It soon has dozens of seminarists whom—after a solid training—the Church will be able to send into the fight. Repeatedly Ignatius describes this German College as an army in training, v.g.: "The Lord is preparing soldiers for some extraordinary expedition, apparently intending to produce from this College some great fruit for His Church" <sup>7</sup>.

b) *Sending out his subjects*, Ignatius acts like a general of an army; this impression is given, not by any snap orders or harsh discipline, but because of his strategic insight: "Though the said

2. 2nd Addition for the 1st Week.

3. MHSJ., Ep. Ign. VIII, 570, last para.

4. ib. IX, 62.

5. ib. X, 256.

6. ib. XI, 158.

7. ib. VIII, 584.



Fathers were doing excellent work in Rome by their literary endeavours and the handling of spiritual weapons, yet, as they have grown in spirit, learning and prudence, they will be sent to the provinces of the King, there to fight for the faith and help souls " 8.

c) *The years of formation* in the Society are the time of training, when the soldier learns to handle spiritual weapons: " When soldiers are engaged in providing themselves with weapons and ammunition for the coming expedition, can anybody maintain that their labour is not in the service of their Prince? " 9.

In the first draft of the Constitutions we read the following: " As those who live as good soldiers in the service of a temporal prince desire to train and exercise themselves in the skillful handling of the necessary weapons, so also must those who wish to serve Christ our Lord in spiritual service acquire skill with spiritual weapons, which the Society employs to help men to a good life and a holy death " 10.

The formation must be thorough, lest the men be unable to bear the brunt of the fight. The Rector of Vienna is given the following directive from Rome: " If the Father in question has not studied sufficiently and has not enough practice in the handling of the spiritual weapons to be used in Austria, then Ignatius either will nor can expose him to such danger " 11.

d) *Life in the Society* is seen by Ignatius as a long drawn-out battle under the banner of Jesus. The following quotations from his letters need no comment. " Many young men ", he writes Mary of Austria, " have embraced the discipline of this Society in which they want, spiritually, to be soldiers under the standard of Jesus." To Fr Coudrey he writes: " May it please God our Lord ever to increase the courage of those who battle under His banner, even unto the end." To sorely tried Fr Broët, first provincial of France, he offers consolation: " It would seem that our Lord treats you and your sons as good soldiers already hardened in the army at His service." In those early days ' to become a soldier of Christ ' and ' to enlist in the army of Christ ' always meant ' to enter the Society '. To clinch the argument, here is what Polanco says: " Not in this way was it called Societas Jesu, as if Ours would presume to be socii of Jesus Himself, but rather a military way of speaking, as when a group receives the name of him under whom it fights " 12.

e) *The means of the apostolate* are called " spiritual weapons ". All members of the Society are to make themselves proficient in their use. They are: " Good example, spiritual conversations, preaching, catechizing —especially exhortations to Confession

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8. ib. X, 702.

9. ib. I, 508.

10. ib. Mon. Ig. III, 2, 188, lines 1-10.

11. ib. Ep. Ign. V, 308.

12. ib. Pol. Chron. I, 74.

and Holy Communion, giving the Spiritual Exercises.” In other letters Ignatius affirms the same. “You know that the Spiritual Exercises are by far the most important means to help men really interiorly; I therefore ask you again to use those weapons that are proper to the Society.” The faculties, privileges, powers, etc., granted by Rome are always called the “weapons handed on to us by the Vicar of Christ as needed for those parts”. Ignatius repeatedly remarks that it is important, in order to achieve what we want, to use weapons that are appropriate to the different circumstances.

f) *The pay given to the soldiers* in the Society, for faithful service, is so extraordinary and sublime that Ignatius can scarcely control his emotion: “We the soldiers of His Company, with special title and special pay. I say special, because there are many general motives...

His pay? All that you are and have...

His pay? All the graces He bestowed on you...

His pay? The inestimable treasures of His happiness...

His pay, finally? The whole world and its fulness...

And as if all this were not enough, He made Himself our pay...

O, what an ungrateful soldier is he for whom such pay does not suffice to work for the honour of such a Prince!”<sup>13</sup>

### 3. Ignatius, the Genial Strategist of Christ

For days on end the knight, Iñigo of Loyola, with a mere handful of exhausted soldiers, held Pampeluna against an overpowering enemy. This was proof enough of his power over men, excellent tactics and strategic insight. And these gifts he did not lose at his conversion: hardly has he become a priest—we are in the year 1537—when he despatches his first companions from Venice to the Italian university towns; Broët and Rodrigues are to concentrate on Siena, Xavier and Salmeron on Bologna, Lejay and Bobadilla on Ferrara, Codure and Hoces on Padua. He himself, with Laynez and Favre, is heading for Rome. Thus the strategist has posted his men in the centres that influence Europe. These are the very towns where he would later erect his colleges.

As General of the young Society, he sends his best forces to the courts of Europe, reckoning that, if kings and princes be made thoroughly Christian, the people would be sure to follow. We find Jesuits at the courts of the Duke of Gandia, of the German Ferdinand I, of the Viceroy of Sicily Juan de Vega, of the Duke of Najera, of Portugal's Juan III, etc. His basic principle in this, Ignatius wrote it into his Constitutions: work where there is hope of more fruit and greater spiritual profit<sup>14</sup>.

13. ib. Ep. Ign. I, 501-2.

14. Const. VII, c. IV, n. 2 and n. 6; Epit. n. 603.



## Conclusion

Since the days of Paul, army terms have been in common use throughout all Christian literature: they can be found in letters of the Popes, in Augustine, in Benedict, etc. At first sight, one might be inclined to say that Ignatius has borrowed the terminology of Paul. Indeed, the following "ignatian" figures are found in the letters of Paul: Soldier of Jesus Christ, Camps, Armour of Justice, Day, Nightwatch, etc.; even the student as a fighting soldier is not absent in St Paul.

But further scrutiny reveals that Paul and Ignatius use these same terms with somewhat different connotations. For both, life with Christ is a stern struggle against the devil and evil forces. Where Paul, however, insists that the fighting be with the weapons God Himself provides in the all-embracing service of Christ the Son of God, Ignatius stresses more the aspect of conquest and the personal consecration and attachment to the Divine King, Christ. Paul draws his figures from the enmity between Jew and Roman, Jew and other Gentiles. Ignatius's figures are from the mediaeval heritage of a vassal's personal loyalty to his Lord, and the knight's personal attachment to his Prince.

Still, we may ask ourselves whether Ignatian battle-terms are not clichés borrowed from Christian tradition. Though this must not be entirely ruled out, we must remember that they doubtlessly represent as well the influence of his earlier court and camp life.

A deeper understanding of Ignatian spirituality makes it clear that it cannot be synthesized under the phrase "a soldier's spirituality", as if God's service demanded a rigid, severe, stiff sort of discipline. Does Ignatius not refer his sons to the High Command of the Holy Ghost for concrete forms of apostolate and for intimate guidance in the spiritual life? Ignatius's Company is a band of spiritual knights, not of soldiers. In an army, men are mere units; in the Society, each individual is a person.

Some 50 years ago it was the fashion to foist on the Society a mentality of militarism, or at least an outspoken preference for difficult enterprises<sup>15</sup>. But we are no longer being misled. Ignatius, as is clear for anyone who reads his letters and the context of the quotations used in this article, intends only to further the honour and glory of God. Whether this be obtained by a hidden life, sickness and misfortune, by difficult missionary work, brilliant preaching, or through one's presence at the houses of kings and influential people, is to him altogether accidental. There is no desire for the hard thing just because it is hard; no paratrooper mentality; just the silent preference for suffering because the Lord Jesus has chosen the road of the cross.

15. Cf. J. de Guibert S.J., *La Spiritualité de la Compagnie de Jésus*, pp. 162-4.

Ignatius uses military terms only to signify that the heart of every Jesuit, who is a contemplative and an apostle at once, must ever be energetic and dynamic, ready at a moment's notice to execute the assignment allotted to him. The military terminology is only a figure of speech to signify our mobility, alertness and unwavering loyalty to Christ. It is a manner of representation — the fruit, no doubt, of Ignatius's historic situation — in no way belonging to the essence of the Society. It characterizes only the fringe of our spirituality, at heart so different from that of a soldier.

(Condensed from "Het militaire bij Ignatius Van Loyola", in *De Pilgrim*, 18 Jan. 1955, Leuven, by Edmund Van Iseghem S.J.)

FR. MATTHYS

## Notes on the Spiritual Exercises

### C. The Four Weeks (*contd.*)

#### (3) *The Second Week*

(a) *The contemplations on the Mysteries of the life of our Lord* constitute the backbone of the Spiritual Exercises. In the text of St Ignatius the "great meditations" which enshrine his personal "lights", occupy only three days, and mostly serve either as an introduction or as a conclusion to the contemplations on the life of Christ. The Spiritual Exercises are entirely evangelical. Pope Paul III had already remarked that Ignatius "succeeds in synthesizing the evangelical ascetic life perfectly and efficaciously, fixing it in the eternal laws of the moral world and lifting it up to the vital union with Jesus Christ and with the very divinity."

The fruit asked for in the contemplations of the Second Week offers a perfect programme of Christian life: to know Christ our Lord more intimately, in order to love Him more dearly and follow Him more closely —and thus realize the oblation made in the Kingdom.

(b) As soon as "the example which Christ our Lord gave" of the two states of life —of observing the commandments and of evangelical perfection —has been considered, St Ignatius deems it to be time to think of the *Election*. But he will make sure that the exercitant is in the best possible disposition to enter upon this, the most decisive, moment of the retreat. [135] Hence three preliminary exercises, each of which aims at ordering rightly and disposing perfectly one of the three powers of the soul: the intellect, the will and the heart.

(c) The first exercise, *The Two Standards*, seeks to destroy all lingering illusion, by showing "the intention of Christ our Lord



and, on the other hand, that of the enemy of our human nature " [ 135 ].

St Ignatius, who throughout the Exercises shows himself the relentless enemy of every kind of illusion, discloses to us in the First Part of this exercise the hidden " deceits of the rebel chief ". The second part is even more enlightening: it presents in a nutshell " the true life " taught in the Gospel and " exemplified in the sovereign and true Commander " [ 139 ], and constitutes a perfect programme of ascetical theology.

How very true to life those " three steps " taught here by our Father! On the one hand: riches—honour—pride as the world in fact teaches. On the other hand: detachment or poverty—contempt—humility. Detachment, the first step on the road to sanctity; detachment and poverty, paving the way for the love of contempt; humility, the root of all virtue, unobtainable without humiliations.

Why does St Ignatius not mention impurity as one of the chief means by which the devil brings men to perdition? Fr Jos. Rickaby<sup>2</sup> aptly replies, " The answer is plain: this meditation is to serve ' for some introduction to ' ( the ) choice of a state of life. Now, a good man cannot put impurity before himself in the light of a thing eligible, but he may very well so consider riches and honours. Impurity is an open temptation, riches and honours a secret snare: but it is with the snares and wiles of the Evil One that the Second Week mainly deals. Besides, impurity is commonly consequent upon a not inconsiderable amount of vanity, self-sufficiency and pride."

The Two Standards and the Kingdom of Christ are unquestionably the most momentous meditations of the Exercises. One full day, with two exercises, is to be consecrated to The Kingdom; four exercises to the Two Standards. More important still appears the latter's Colloquy: it must be made 5 times on this day [ 148, 156 ], 5 times on each of the two following days [ 159, 161 ], and is recommended on subsequent days as well [ 164, 168 ].

There are two main petitions in this solemn Triple Colloquy.

The first is a prayer to be received under the banner of Christ. We have come a step further than in The Kingdom: There we only offered ourselves and expressed " our earnest desire and deliberate

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2. WATERS THAT GO SOFTLY, p. 66. Fr Rickaby further notes ( pp. 71-72 ) " That great feature of our age, the worship of pleasure and enjoyment, had not arisen in the XVI century: Spain was free from it: St Ignatius never thought of it. His ancestral castle of Loyola must have been a comfortless place. Enjoyment is scarcely mentioned in the Exercises, —once in the kingdom of Christ under the head of *sensualidad*, and in the rules for Food, n. 6. Enjoyment, be it observed, equally with Honours, is a thing harmless in itself; and being harmless, may sway the election of a good man. Most Englishmen now-a-days care more for Enjoyment than for Honours. And quite as many go wrong by the line ' Riches, Enjoyment, Impurity ' as by the Ignatian line ' Riches, Honours, Pride '. The worship of the godless Enjoyment must be kept in view in any modern making of the Exercises."

choice"; here we ask and implore. Henceforth we are committed, for God is sure to hear such a prayer.

To realize the full import of this petition, it must be seen in its historical setting. The prayer to be enrolled under the banner of Christ was first made by Ignatius at Manresa. He repeated it for years: on his way to Rome in October 1537 the desire to be associated with the Son of God became overwhelming; the vision at La Storta was the answer of both the Father and the Son: "My Son, I want you to take this man as your servant" — "I want that you serve us". (cfr Ignatiana, p. 5 fol.) The fuller answer was given soon after by the foundation of the Society of Jesus.

The second petition of the Colloquy is in the nature of an anticlimax similar to the one we pointed out in the Kingdom. "We ask to be received under the banner of Christ, and without more ado beg for a love of abuse and contempt! This parallel (with The Kingdom) means that the net result of the enthusiasm engendered by these two meditations has a common goal (emphasized by Ignatius) in the conclusion of the election, which strikes through the centre of the human heart: to divest oneself of all self-love, self-will and self-seeking [189]. The pivot on which everything (in the Exercises) turns, therefore, is not some plan of conquest of an enemy from without, but rather a campaign that strikes into our very hearts in order to overthrow the enemy of our human nature in this sector of the front." (Rahner, loc. cit.)

In the colloquy of the Two Standards we already have the Third Kind of Humility: we ask to be received under the standard in bearing insults and wrongs, thereby to imitate Him better [147].

(d) The *Three Classes of Men*. This is another powerful meditation. St Ignatius squarely places his disciple before the decisive question: Am I now really determined "to choose what is better" [149], "what is more for the glory of His divine Majesty and the salvation of my soul" [152]? In other words, do I truly find myself, at this moment, in that perfect disposition of indifference to creatures, and attachment to God alone, which was described in the Foundation? If so, I am ready for the election; if not, —there yet remains one radical means to crush my repugnance: "it will be, even though corrupt nature rebel against it, to beg our Lord in the colloquies to choose us to serve in actual poverty. We should insist that we desire it, beg for it, plead for it, provided, of course, that it be for the service and praise of the Divine Goodness" [157]: the Third Kind of Humility, once more.

In this meditation St Ignatius is out to test a last time the sincerity of our wills and do away with all danger of self-deception. Very shrewdly does he use the device of a concrete example affecting other people. A similar procedure will be recommended in the Second Way of making a correct and good Choice of a Way of Life: "I should represent to myself a man whom I have never seen or known, and whom I would like to see practise all perfection. Then



"I should consider what I would tell him to do and choose..." [ 185 ].

The Three Classes of Men are not here concerned with sin, but with a mere disordered attachment. The Men realize that this *attachment* has become an obstacle to perfection and must be got rid of, but it is not clear whether or not God wants them to relinquish the *object* itself of this attachment ( here, ten thousand ducats ). St Ignatius seeks to show that the only efficacious means of getting rid of the attachment, and the only real proof of utter sincerity, is to be prepared to relinquish that object. Therefore, men of this ( third ) class " will strive to conduct themselves as if every attachment to it had been broken " [ 155 ], as if effectively — " in effectu ", according to Fr Roothaan— they already had relinquished their ten thousand ducats.

(e). *Three kinds of Humility*. St Ignatius has made us pray again and again for poverty and humiliations. But " *violenta non curant* ". Now, as a last precaution " before entering upon the choice of a way of life ", he'll make sure that we " be filled with love " for this doctrine of poverty and humiliation, " the true doctrine of Christ our Lord ". His appeal is to our hearts, to the purest love of Christ our Lord: " in order to imitate and be in reality more like Christ our Lord . . . with Christ poor . . . with Christ loaded with ( insults ) . . . as worthless and a fool for Christ " [ 167 ]. We have reached the highest peak of the Exercises, the summit of Christian perfection, the Saints' folly of the Cross. But there is no false mysticism about Ignatius's love of the cross: there is no danger of self-deception in a desire for humiliations such as he describes.

The author of the Exercises understands humility in the sense of St Augustine: " *amor Dei usque ad contemptum sui* ".

The Second Kind of humility is neither more nor less than the disposition advocated in the Foundation and in the Third Class of Men. St Ignatius describes it in two ways: as indifference, and as determination to die rather than sin venially. Both express one and the same disposition.

There is nothing very complicated about the theory of the Third Kind of Humility. It goes a step further than the Foundation: " whenever the praise and glory of God would be " or would seem to me " equally served ", —rather than remaining indifferent or choosing what pleases me more— I desire and choose whatever makes me more like Christ, for no other reason than " to imitate and be in reality more like Christ our Lord " [ 167 ].

Why are the Three Kinds of Humility not proposed as a meditation? " These should be thought over from time to time during the whole day ", says Ignatius, " and the three colloquies should also be added " [ 164 ]. The reason, according to the Directory ( c. 29, 8 ) is that " they contain only one principal point,

to wit the desire of attaining the third degree". Perhaps, too, because no really new matter is proposed. The Third Kind of Humility is only the logical outcome —by the logic of the heart— of the oblation of the Kingdom.

J.-B. MOYERSON S.J.

## Thoughts on the Ignatian Spirit

**S**AINTE IGNATIUS has left no systematized theoretical doctrine of spirituality; he was a practician, not a theoretician, of the spiritual life. But he had a 'spirit', the fruit of his own interior experiences, conditioned by the needs of the times. That 'spirit' he bequeathed to his religious family.

Bracketing together the Renaissance and the Reformation, we may say that both were movements of emancipation, characterized by individualism and a spirit of independence that would lead up to the disruption of European and Christian unity; characterized also by the use of learning in the pursuit of their aim. To those evils of the day Ignatius opposed God and His rights, the Christian view of life, a centralized body of men cultured and trained to self-conquest in view of social conquests, men with fixed abode nowhere and at home everywhere, especially devoted to the Vicar of Christ. To this body of men, his Society, he left for their motto his own ideal: A.M.D.G.

"The greater glory of God" was for Saint Ignatius the principle on which were hinged his every thought and action, as is borne out by his letters and legislation. Whenever he has to make a decision or to teach others how to make a decision, he is ever careful to point out that the main object to be kept in view is the "greater service of God"; whenever he leaves some matter to the initiative of the superiors, he takes for granted that they "will consider what is conducive to the greater service of our Lord and God". In the Constitutions alone, the principle A.M.D.G. occurs, under some form or other, more than 250 times, —roughly and on an average once per page.

What meaning should we attach to 'greater glory'? The answer needs two or three preliminary remarks.

Both in the natural and in the supernatural order, God's creation is a vast and ceaseless flow of beings, issuing from the Infinite and returning to It, —each order of beings, in its own way according to its nature. In the aggregate and in detail, creation and sanctification are the progressive working out of a divine idea, planned and ordained by an infinite wisdom, carried out by an omnipotent will, guided by an infallible providence; nothing unforeseen, nothing haphazard, but everything combined towards the fulfilment of an end, which is a definite measure of



God's self-communication *ad extra*. That is what Saint Ignatius equivalently says in his "Foundation" and in his "Contemplation for obtaining Love": all things are created for man, to help him in the attainment of his end, —which is the perfect service of God on earth; all creatures are gifts in which God Himself is dwelling and labouring in view of the return to their source. In the mind of Ignatius, the world is not merely a well-ordered system of signs and symbols manifesting the Maker; it is an effusion, a participation of the eternal, an endless act of pure benevolence inviting our co-operation.

On this showing, God is the beginning, the middle and the end of all. God comes first; God comes last; He is all in all. It follows that God is the artisan of His own glory, the one who moulds all things, co-ordinates them, builds them up. What is more, He is the only artisan; whatever else concurs with Him is no more than an instrument, so dependent on the divine workman that it derives from Him both nature and energy with which it is enabled to contribute to the work. Saint Ignatius seems to have realized all this very early, not so much in notional thoughts as in experiential knowledge. Inspired by this wisdom, he wanted to give to the divine artisan a fit instrument, first in himself, then in his companions, and finally in an order: "Dei adjutores", as Saint Paul had written, "co-labourers with God".

\* \* \*

These precisions about the aim of God and the way He pursues it may throw some light on our "Ad maiorem Dei gloriam".

Ignatius ambioned collaboration with God even beyond his life-time; to that end he founded an order, and he trained his men. To this order he proposed a field of operation co-extensive with God's salvific work; he trained his men to a spirit of perfect abnegation in view of a spirit of love modelled and grounded in the divine pure benevolence.

It is no surprise, then, to see the Constitutions declare that no work conducive to the good of the souls is alien to its spirit. No class of men is excluded from its ministrations; no pursuit, of an intellectual or practical nature, falls outside the Society's scope. If, *de facto*, there is a choice to be made, it is owing to the physical impossibility of a limited number of men embracing all possible ministries. The rule presiding over the choice is that the Society may seek always the greater divine service and the more universal profit, since the more universal a good is the more divine it thereby is" (Epit. n. 602, according to Const. P. VII, 2, n. 1, D et E).

From the wide variety and the inner excellence of the work proposed, it follows logically that the Society as a whole and the members individually should be fashioned to meet the requirements. Nothing short of perfection in the instrument is con-

templated. Hence the *long formation* of the Jesuit: long studies, second to none in the Church; the long moral formation, again without equal among the religious orders. For the same reasons, and also because of the urgency of certain works, *nothing should entrammel* the Society as an organism: no choir, no corporal austerities of a nature to cripple effort and instant readiness, no external apparel, no sharp outward distinction from the secular clergy, no monastic life. All is ordained to the building up and the maintaining of an elastic body ready for a free and mobile apostolic life. Efficiency is the aim of the Constitutions; efficiency postulates *internal cohesion* and smooth running authority; that is why the Society is the most *centralized organization* within the Church; the General rules, in the vigorous sense of the word, in as far as he reaches down to the individuals and in the measure of what is possible; and under the General, the same may be said of the Provincials and the local superiors.

There is at times a great deal of talk about the evils attendant on 'centralization'. In the mind of some, centralization is a blight on initiative, progress and efficiency. What justice is there in such a summary judgement? As far as the government of the Society is concerned, —the only thing that interests us here: if the world is God's idea in the making and if God is the artisan of it according to His plan, it would seem that His "co-labourers" must take for their ideal God's plan as manifested by His will; which means that the co-labourers take their lead from those who, by divine disposition, are established as intermediaries between the Great Workman and His helpers, viz. authority, the Church and, for the Society, the superiors. And that is unavoidably 'centralization', somehow; but of the right kind. That means also obedience, the virtue which Ignatius wanted as the distinctive mark of the "genuine progeny of the Society".

In this light, *obedience* is trust in, and submission to, "*the highest wisdom, immeasurable goodness, and infinite charity*" of God, the architect of the world in the making. Obedience entails some distrust of individual reason always exposed to self-centredness and narrow views at moments when breadth of outlook should coincide with the purpose of the glory of God.

Towards all this, *faith* is essential. Faith should stand here for the normal fruit of the intellect's supernatural assent to God's revealed truth, for something that is living and active and endows the mind with a keener insight into the ultimate significance of both persons and events. Such faith is the power to discover the core and the drift of an otherwise uninteresting world; and it leads us to embrace to the fullest capacity of our faculties God's cause, and, consequently, to renounce self wherever it is to be found, —such as in human views, human tastes, likes and dislikes, etc. Faith flowers thus in *abnegation*.



“ We are aware ”, says St Ignatius, “ that it will be a difficult matter indeed to see to the numerical increase of the Society by the entrance into it of such men as are both apt and cultured, and this because of the magnitude of the labours which the Institute charges its men with and because of the great abnegation of themselves required of the labourers.” (Const. P. IV, Prooemium, A)

The end of abnegation is *charity*. Though the love of God is the law “ which the Holy Ghost is accustomed to write and imprint in the hearts of men ” ( Prooem. Const. n. 1 ), it cannot come into its own unless it is freed from earthly bondage: “ in all things let them seek God, casting off as much as is possible all love of creatures, that they may place their whole affection on the Creator of them, loving Him in all creatures and them all in Him ” ( Const. P. III, c. 1, n. 26 ). In Part 10, n. 2, Saint Ignatius points out some means that will preserve and increase both the body and the spirit of the Society, and therefore secure the fruitfulness of its labours; all those means are but aspects of charity: “ Among the means conducive to the preservation and increase of the Society, as well as for the attaining of its end, the salvation of souls, the most efficacious are found to be, not those calculated to gain the good will of men, but rather those which so unite the members to God that they become instruments fitted to His divine guidance. Hence the practice of solid virtue, particularly of charity, of a pure intention in the divine service, of familiarity with God in our spiritual exercises, of a whole-hearted zeal for the salvation of souls which looks to the glory of Him who created and redeemed them.”

If charity is the virtue which unites with God, it is also the bond of union between the members of the Society ( Const. P. VIII, c. 1, n. 8 ). As the General, and under him all other superiors, should be characterized by “ charity and love of the Society in Christ our Lord ” ( P. IX, c. 6, n. 1 A ), so the inferiors should be distinguished by love of their superiors, inasmuch as charity must be the soul of their obedience ( Const. P. VI, c. 1, nn. 1 et 2 ).

G. DUPONT

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# Finding God in all Things<sup>1</sup>

**H**OW must we unite love of God and love of our neighbour, prayer and action? St Ignatius's experience and teaching about finding God in all things provide a solution.

At Manresa, St Ignatius was favoured with high mystical graces. He used to pray seven hours a day on his knees; and when he was not occupied with spiritual conversations, he was rapt in the thought of God. But when he began his course of studies for the glory of God, he had to do great violence to himself in order to be faithful to his new duty. Not only had he to curtail the hours of prayer, but he had also to submit to what he later called the 'dryness of study'. That this sacrifice had not been in vain, the consolations which after the years of study filled his soul again prove it. He had discovered his own way in spirituality—heroic fidelity to the work undertaken for the love and service of God. Along that way he acquired a great facility in finding God in all things. All those who came in contact with him noticed how anything could be an occasion for him to raise his mind to God. Thus the daily seven hours of prayer at Manresa gave place to the continual and spontaneous prayer of a life in which action, far from disturbing union with God, greatly fostered it.

Ignatius wanted the Society to be a body of men capable of finding the perfection of their interior life in their apostolate. So he sought to teach his sons, even the beginners, the way of continual prayer in the thick of action. Their works of zeal were not to be a kind of pilfering from the time due to God, but the very breath of their love for God. He told Scholastics that, "when study is directed purely to the service of God, it is an excellent devotion"<sup>2</sup>. To a busy superior he wrote: "Distracting work undertaken for the greater glory of God and according to the divine will interpreted by obedience, not only can equal the union and recollection of assiduous contemplation but even be more acceptable to God as it proceeds from a stronger love."<sup>3</sup>

Of course there must be a time set apart for formal prayer. But this must not be taken as a spiritual capital acquired in the morning and spent on the many tasks of the day. Far from ruining the fruit of prayer, action ought to stimulate new prayer. The more the love of God draws us to action, the stronger also grows the exclusive attraction of God. To return to prayer is, then, not to retire from action as a warrior from the combat, but to bring action to its term: leading all things to God. In prayer the soul enjoys a brief anticipation of the Kingdom of God; but irresistibly

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1. M. Giuliani S.J., *Trouver Dieu en toutes choses*, in *Christus*, 1955, 172-94.

2. *Epistulae Ignatianae* VII, 220.

3. *ibid.* IX, 125.



is drawn to labour for the establishment of this Kingdom among men. It returns to prayer to test anew its desire to complete the work. So, for St Ignatius action is at once joy and torment: the joy of finding God, the torment of not being allowed to rest in Him for good. This tension will only be resolved in the contemplation of the heavenly Jerusalem.

But how can we find God in our activities themselves? St Ignatius does not understand it so, that we should interrupt our present task or divide our attention in order to think of God. We are human and can only think of one thing at a time. But, while intent on earthly duties, the will of the apostle must be entirely united to the will of God. He must be an instrument, both docile and intelligent. So that his love, centred in God, grows by all that he attends to and loves for God's sake. Thus he acquires a certain easy intercourse with God: in a constant interior dialogue he converses with God about the task in hand and the best way of doing it. By this fidelity to the least demand of duty he slowly enters into the mystery of the Kingdom of God which is in the making. Moreover, while working for God he has the best opportunity of recognizing the action of God in all things and rendering glory to Him.

However, this devotion in the midst of action is not possible without continual mortification. Even action undertaken for love of God can be the occasion of selfish satisfaction. Every enterprise for God demands total dedication and also interior immolation. This self-abnegation does not consist in avoiding action; it demands that we so apply ourselves to the action as to seek God alone and not ourselves: that we die to ourselves. It is in this sense that St Ignatius makes self-abnegation the foundation of all spiritual progress.

So for St Ignatius there are no two separate gifts: contemplation of the Trinity and finding God in all things. It is the same divine charity that nourishes our prayer and directs our action. Prayer and action tend to become one. When a man freely accepts the divine plan of redemption and wholeheartedly works for its fulfilment, he loses himself in the stream of divine love. The vineyard of the Lord becomes a divine rendezvous. There he labours the whole day in an atmosphere of religious respect because he is all the time giving tokens of his love to the Master, who stays with him till the evening comes.

G. LOBO S.J.

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Said St Ignatius:

"My son, I wish you to laugh and preserve your happy disposition. A religious has no reason to be sad; on the contrary, he has many reasons to be joyous. And in order to be always happy and lighthearted, keep yourself always humble, always obedient..."

# A Self-Portrait (5)

“ADMISCENS RECTITUDINEM AC NECESSARIAM SEVERITATEM CUM BENIGNITATE ET MANSUETUDINE”

“He ought to know how to blend loyalty to duty and the necessary firmness with affability and gentleness, in such a way that —without allowing himself to be swerved from what he deem more pleasing to God our Lord— he nevertheless can show due sympathy with his sons. His manner of conduct will then be such that even those who are being reprimanded or corrected feel bound to acknowledge, notwithstanding all the natural unpleasantness of the experience, that the Superior fulfils his bounden duty loyally and with charity.” (Const. P. IX, c. 2, n. 4)

## I. Affability and Gentleness

From the very beginning of the Society St Ignatius had clearly emphasized that its government should be essentially paternal. “Let the Superior, in the discharge of his office, remember the gentleness, meekness and charity of Christ and the admonitions of Peter and Paul in this matter” (Formula, n. 6). “Be shepherds to the flock God has given you. Carry out your charge as God would have it done, cordially, not like drudges, generously, not in the hope of sordid gain; not tyrannizing, each in his own sphere, but setting an example, as best you may, to the flock” (1 Pet. 5, 2-3). Such had been the advice of Peter to his priests, such was the repeated recommendation of St Ignatius to all Superiors. He wanted them to have a real warm-hearted affection for their subjects. “It will also greatly promote spiritual union among the members if the Superior... has and shows affection and concern for his subjects... By the exercise of all possible benevolence, modesty and charity in the Lord, he will keep his subjects under the yoke of obedience in a mood of love for their superiors greater than any fears, —though fear, too, may on occasion be a help. Let him then allow them a certain amount of initiative whenever that seems likely to promote their progress, nay even indulge them up to a point and show that he feels for them if circumstances advise it.” (P. VIII, c. 1, G)

And not only towards Ours. When St Ignatius treats of the government of Rectors over externs in our colleges, he goes out of his way, apropos of punishments and even exclusion to be inflicted, to add, “However, as far as possible, we must act in a spirit of gentleness, safeguarding peace and charity with everybody” (P. IV, c. 16, D).

## II. Loyalty to Duty and Firmness

In the mind of St Ignatius loyalty to duty and firmness presuppose that the superior is conscious before God that the order



passes is, in the circumstances, calculated to procure greater glory to God. It is understood, therefore, that he has consulted, reflected and prayed. It is taken for granted, too, that he has not allowed alien motives to obscure his judgement or handicap his will. Hence, when once a decision has thus been taken 'in domino', it must be adhered to. Subsequent wavering would suggest either rashness —i.e. insufficient reflection, consultation or prayer— in reaching the decision, or the subsequent interference of feelings which should have no say in the matter.

No doubt, additional information throwing new light on the subject may and should on occasion cause a superior to reconsider an order, but it is essential that his final decision be dictated solely by the consideration of the greater service of God.

Affability and gentleness must be used in the way and means of conveying an order and enforcing its execution. But firmness in maintaining the decision is indispensable: A superior may not allow the likes, dislikes and feelings of his subject to lessen in any way the glory that is to be procured to God. He must exact obedience and, if need be, reprimand and correct: but he must do all along with the dispositions of a father. His firmness must be free of any harshness whatsoever.

He should keep in mind the difficulties and weaknesses of each individual, give unstinted encouragement and support wherever God will and sincere effort are shown, manifest his understanding of the subject's natural disinclination and his awareness of, and sympathy for, the struggle that goes on within him. But if there be unwillingness or carelessness, he must strive to bring light into the mind and generosity to the will, employing for the purpose even punishment if required but always evidencing his fatherly concern for the spiritual growth of the inferior as well as his devotedness to God's glory.

His firmness, persevering and vigorous, based on pursuit of the highest service of God, should be blended with solicitude for the subject's reactions and co-operation with grace.

### III. St Ignatius shows the Way

The greatest diversity in the treatment of his subjects in concrete circumstances is a striking trait of St Ignatius's government. He knew his men and adapted himself most helpfully to each one's character and temperament.

With those whose virtue was solid he could be most exacting: strong characters, like Laynez, would on occasion be brought to tears by the remarks of the saint. With those who were still full of defects but tried to correct themselves he would be most forbearing. On one occasion when the Minister of the house had angrily reproved a young religious, Ignatius cautioned him, "Have more patience! This young man, in my opinion, has made greater

progress already than those two others who appear to have such easy and pleasant characters."

The very strict, nay extreme, measures which once in a while he decreed have created an impression among superficial observers that St Ignatius was hard and something of a dictator. No doubt, he was endowed with an iron will that would never admit any deflection from what careful reflection and prayer had shown him to be demanded by the interests of God's greater glory; hence he would not hesitate, if need be, to remove even eminent men from their office, and would rather frequently inflict what we now consider very severe penances. Yet this apparently unbending martinet cherished a mother's kind, forbearing, patient and warm-hearted affection for each of his sons.

And he desired all those who wielded some authority in the Society to show similar dispositions in their dealings with their subjects. Take for instance his treatment of Fr Nadal, whom he trusted so much. The Father was deprived of his office as Rector of the Roman College, was made to listen to all the complaints of the Fathers about his way of governing, and was then taken to task by St Ignatius himself for his lack of kindness towards his subjects.

As to the degree of Ignatius's own gentleness and forbearance, it is strikingly exemplified in the case of Fr Rodrigues. Guilty of grave acts of disobedience, Rodrigues was tried by a Court of four Fathers acceptable to him and sentenced to never return to Lisbon and undergo heavy penances. But Ignatius was satisfied with enforcing the first part of the sentence and waived the punishments, continuing thereafter to bear up patiently with Rodrigues's restlessness and dissatisfaction.

Another remarkable instance—not to mention the well-known case of Ribadeneira—is that of Bobadilla, he too one of Ignatius's first companions and an *enfant terrible* for bluntness. In a letter to Ignatius Bobadilla had indulged in some very inconsiderate remarks. The reply he received said, "If you do not deign to read my letters for want of leisure, I myself have in abundance, by the grace of God, both the leisure and the desire to read and reread all of yours. In order, then, that you may have time to read mine, I shall accommodate myself in our Lord to your opinion and leave out all those things you are finding superfluous . . ."

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To the Fathers of Coimbra, May 7, 1547:

"What I wish above all is that you exercise yourselves in the pure love of Jesus Christ, in the desire of His glory and of the salvation of the souls which He has ransomed at such cost . . ."

*Cum permissu Superiorum*